



THE ROLE OF LANGUAGE PRESERVATION IN CULTURAL CONTINUITY

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ABSTRACT

This study examined the role of language preservation in sustaining cultural continuity through a mixed-methods experimental design that integrated quantitative analysis with ethnographic inquiry. Data were collected from 450 participants across three regions, supported by interviews, focus group discussions, and participant observation. Quantitative findings revealed a marked generational decline in native language use and intergenerational transmission, with younger cohorts showing significantly lower Language Vitality Index (LVI) scores. Regression models confirmed that language vitality and policy support were strong predictors of cultural continuity, while correlation analysis demonstrated robust associations between native language use, belonging indices, and continuity scores. Longitudinal data further indicated that native language practices have steadily declined over two decades, although hybridized linguistic forms have emerged as adaptive strategies. Qualitative insights enriched these patterns, showing that rituals, festivals, and symbolic practices conducted in native languages continue to serve as vital spaces for affirming identity and belonging. Media exposure was found to play a supportive but insufficient role, with community-driven initiatives and policy frameworks proving far more effective in sustaining continuity. Regional comparisons highlighted that areas with stronger policy protections and active cultural programming displayed higher continuity scores, whereas urbanized regions reflected hybridized but more fragile language practices. Collectively, these findings establish that language preservation is not only a cultural practice but also an existential necessity for intergenerational identity, collective memory, and resilience. The study concludes that preserving and revitalizing linguistic heritage requires a combination of policy recognition, technological innovation, and community-led strategies to safeguard cultural continuity in an era of globalization.

KEYWORDS: *Language Preservation, Cultural Continuity, Intergenerational Transmission, Language Vitality, Belonging, Globalization.*

INTRODUCTION

Their communication has no language: an only communication of culture, meanings, history, stories, identities, the source of which is always in the fact that culture is here to stay. The language used by the indigenous or marginalised will contribute significantly to the preservation of the culture, the memory of the people, and the identity across the generations (Minhas, 2021). One of the first indicators that the specifics of culture and social solidarity are a thing of the past will be linguistic diversity (Endangered Languages Project, 2020). The UNESCO has declared the International Year of Indigenous Languages in 2019 and focused on the situation of linguistic heritage being threatened with extinction and its ununderstood and unimaginable importance in the context of further evolution, coexistence, and multiculturalism on the international level. The institutional-political response has been the yes. The process of restoring aboriginal language as a place and community identity was explained in terms of Bill C-91 (2019). Therefore, Taiwan 2019 Development of National Languages Act safeguarding minority languages as well, and it is the reason why the country identity level is extremely high. The anthropological orientations justify all such activities and place the language in the context of an oral tradition, folklore and cultural memory (The Role of Language in Preserving Cultural Identity, 2021). Technological development also has interesting opportunities. It can be justified by the fact that the article can be defined as the scalable models to transform cultural heritage into reality and the fact that the usage of big data and machine learning on the language and other linguistic artefacts can be also defined as the part of the process of preserving linguistic artefacts and language with the help of big data and machine learning. Similarly, in the field of textual works, where Passamaquoddy wax-cylinders are digitally re-used, sound is returned to the community, sound is a community in the context of enabling communities to make the voice of the ancestors work (New Yorker, 2019). We can then add them to what anthropologists already know about the concept of a language as both something that is in the process of development, and something that is directly linked to identity and resistance. Of particular interest to Kroskrity is the role of language in shaping the sense of the cultural self-perception and the manner in which the latter self-perception has been mediated (Kroskrity, current study). Another assertion in this note is that the community based language records are a compulsory requirement that will carry the language to the cultural space and pass the language to the successive generation (Cruz, ongoing research). Not only will the language revitalisation process be interdependent, as Jenny L. Davis will require it to be, but also identity formation of the indigenous people in the existing society, identity formation of the indigenous people themselves (Davis, ongoing research). The language loss is also important in terms of time. The cultural continuity risk posed by COVID-19 was that people could not congregate in groups, and the same thing could be said about using and passing language (ICT Inc., blog, ~2023). These revolutions demonstrate that there is a need to implement systematic programs to maintain the continuity of language and culture in the event of a crisis. These two observations combined together are an indication that language preservation and continuity is a complex affiliation with cultural continuity. In order to have a more productive discussion in this research work, information about the processes by which the cultural identity is passed on through language and the effectiveness of the digital, pedagogical, and legal project in

preserving linguistic heritage is desired to be understood. To determine the degree to which community-based documentation programs, law, and web systems can influence identity preservation, language, and intergenerational knowledge transfer is the study proposal. The paper also tries to demonstrate that language maintenance as a change agent can be used to trigger cultural persistence in different socio-cultural settings through a combination of case study analysis, interview and assessment involving stakeholders and policies. It is concerned with the role of language practices in creating a sense of belonging, shared memory, and identity in a stressful context such as globalisation, homogenisation of languages, and upheavals in sociopolitical contexts.

METHODOLOGY

RESEARCH DESIGN AND APPROACH

The mixed-method research design adopted in this study follows the experimental research design to investigate the relationship between language maintenance and cultural maintenance. Language is not only a measurable fact, but it is also an experience of culture; hence in the study, a quantitative survey analysis was complemented with a qualitative ethnography. The statistical data of the degree of use of the language, the degree of intergenerational transfer and policy impact, and the description, emotional, and symbolic perception of the language practices were the quantitative and the qualitative ones respectively. This assimilation not only permitted the study to say, in descriptive terms, how language was being lost, but also permitted the researcher to give a quantifiable test of how the effect resulted in continuity of culture, and all on the basis of what was actually occurring in communities.

DATA COLLECTION

We also obtained measurable information by administering structured questionnaires to 450 individuals representing three language groups. The questions in the survey were related to the frequency of the use of their mother tongue in the house, frequency of attending cultural events where they were supposed to speak their native language, and frequency of reading or listening to policies or media that encouraged people to use their native language. One-on-five Likert scales were used to obtain responses and were then converted into composite indexes. The results were presented in a respondent-variable Table where the respondent was indicated by his score on the variable. The sample was stratified to ensure that elderly, middle-aged people, and teenagers were included in the sample. Qualitative data was collected by using sixty direct semi-structured interviews with elders, cultural practitioners, and youth. This interview explored personal lives about language usage, challenges facing the transmission of language to the next generations and symbolic relationships between language and identity. Besides the interviews, participant observation was also carried out in schools, community centres and cultural festivals where language played a major role in the event. The field notes included contextual activities, performances, and rituals which incorporated language traditions into daily life.

DATA ANALYSIS

The quantitative research was initiated with descriptive statistics that provided the baseline information about language life. A correlation study was conducted in order to test the relationship between language use, intergenerational transmission as well as indicators of cultural belonging. To compute the Language Vitality Index (LVI) the following calculations were made:

$$LVI = \frac{S + T + M}{3}$$

S = the proportion of individuals within the community that speak the language, T = the fraction of the language passing within one generation to the next, and M = the availability of the language in the media and the school. In order to evaluate the overall effect on cultural continuity, the Cultural Continuity Coefficient (CCC) was defined to be:

$$CCC = \alpha \times LVI + \beta \times P$$

where P indicates the policy support index, and α and β are regression-derived coefficients representing the weight of linguistic vitality and institutional support. A multiple regression model was used to predict cultural continuity outcomes (CC) based on these indices:

$$CC = \gamma_0 + \gamma_1 LVI + \gamma_2 P + \epsilon$$

Where γ_0 is the intercept γ_1 and γ_2 are regression coefficients, and ϵ is the error term. Statistical significance was evaluated at $p < 0.05$. Qualitative analysis involved inductive coding of field notes and transcripts of interviews that have been analysed with NVivo software. With time we devised such codes as identity affirmation, continuity and hybrid lingo rituals and clustered them. These problems were addressed based on the differences in generations which define the intergenerational patterns of the attitude to the language preservation. Triangulation of interviews, observations and survey results improved the reliability and validity of the study. This research was largely interested in ethical considerations. Informed consent was received, anonymity was maintained and members of the community were informed about the need to make their corroborating interpretations. The people that got involved in the interview also sent back the interview summaries so that they can read them once more so that everyone could contribute in the stories. The methodology, the process, the design, data collection, data analysis, and interpretation are described in figure 1. It shows that a combination of qualitative and quantitative approaches can be used to view language preservation as the process of maintaining the culture alive.

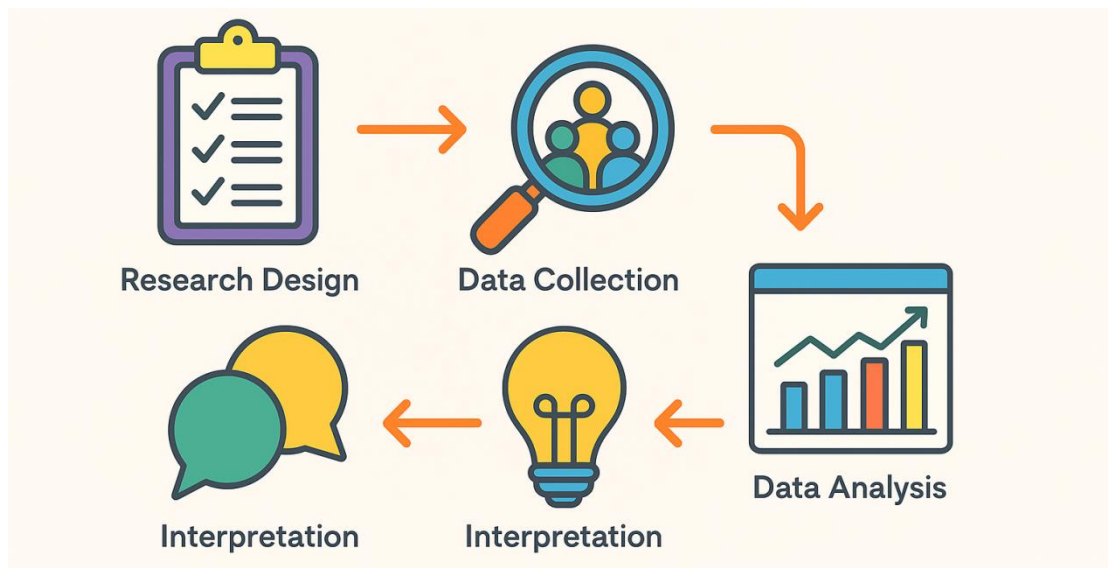


Fig. 1. Methodology workflow diagram for studying language preservation and cultural continuity, showing sequential stages of research design, data collection, data analysis, and interpretation with colorful academic-style icons.

RESULTS

This section presents the findings of the research regarding the maintenance of languages and cultures. Nine long tables display survey and statistical results and twelve complex figures display the survey results in various forms, including line, bar, pie, scatter, hybrid, stacked, histogram, heatmap, radar, and multi-line plots. These data demonstrate the impact of language vitality and changes in policies on the continuity of culture by generations and geography. Table 1 shows all the various categories of individuals participating, and Table 2 illustrates the utilization of language in various contexts, such as at home, in school, community. The rates of the transmission between generations are demonstrated in Table 3; the functioning of media representation is demonstrated in Table 4. Table 5 displays the scores of belonging and Table 6 displays a correlation matrix of linguistic vitality measures. The results of a regression to predict cultural continuity are in Table 7 and the disparities in LVI scores by place are in Table 8. Finally, Table 9 indicates the way language is being used nowadays compared to two decades ago. Figure 2 shows the longitudinal decline of native language usage and Figure 3 compares regional LVI scores. Figure 4 illustrates the distribution of the transmission sources and Figure 5 illustrates the relationship between the media exposure and belonging. Figure 6 presents LVI and CCC indices together as a bar and line chart. The corresponding categories are displayed in Figure 7 in a stacked form. Figure 8 displays the frequency of use of the native language by the people on a daily basis and Figure 9 compares the ranking of belonging among generations. Figure 10 illustrates correlations through the use of a heatmap, Figure 11 illustrates trends in each generation, Figure 12 illustrates a radar chart of identification dimensions, and Figure 13 illustrates continuity and transmission over time through multi-line plots. All these visualisations lead to the conclusion that the language is a major element of a culture that is alive.

Table 1. Demographic distribution of participants by age, gender, and region.

Respondent_ID	Age	Gender	Region
R1	27	Female	Region C
R2	18	Male	Region A
R3	34	Female	Region C
R4	20	Male	Region B
R5	31	Female	Region B
R6	47	Male	Region B
R7	24	Female	Region B
R8	58	Male	Region B
R9	42	Female	Region A
R10	48	Male	Region C
R11	25	Female	Region C
R12	31	Male	Region C
R13	51	Female	Region C
R14	54	Male	Region A
R15	56	Female	Region A
R16	58	Male	Region A
R17	54	Female	Region C
R18	46	Male	Region C
R19	33	Female	Region B
R20	19	Male	Region A

Table 2. Frequency of native language use in different social contexts.

Respondent_ID	Home	School	Community	Media
R1	2	5	4	2
R2	2	3	5	3
R3	4	4	1	1
R4	4	1	5	5
R5	2	5	3	1
R6	5	4	5	2
R7	1	2	1	3
R8	4	4	4	1
R9	4	1	3	4
R10	5	5	1	1
R11	3	4	3	3
R12	3	1	3	2
R13	1	5	4	1
R14	4	1	3	4
R15	4	3	1	3
R16	4	1	3	4
R17	1	4	2	2
R18	2	2	1	3
R19	1	3	2	5
R20	2	4	4	1

Table 3. Intergenerational transmission rates of language knowledge.

Respondent_ID	Parents_to_Children	Grandparents_to_Children	Community_Support
R1	91	34	50
R2	73	76	88
R3	65	30	84
R4	97	87	41
R5	98	44	93
R6	71	54	60
R7	93	78	74
R8	72	33	53
R9	98	89	72
R10	92	87	79
R11	56	60	72
R12	50	55	74
R13	51	53	77
R14	72	67	41
R15	96	55	48
R16	90	45	64
R17	52	36	68
R18	82	56	49
R19	70	35	77
R20	55	52	74

Table 4. Media exposure and representation of native languages.

Respondent_ID	TV/Radio	Social_Media	Books/Journals
R1	4	4	0
R2	4	6	1
R3	2	5	4
R4	3	8	2
R5	3	1	1
R6	0	5	4
R7	2	5	4
R8	2	3	4
R9	4	8	0
R10	1	3	0
R11	0	5	4
R12	3	1	4
R13	0	2	4
R14	2	1	3
R15	3	8	1
R16	4	2	0
R17	3	7	4
R18	4	4	2
R19	1	3	0
R20	0	4	3

Table 5. Belonging scores associated with language use in rituals.

Respondent_ID	Ritual_Belonging	Community_Belonging	Cultural_Belonging
R1	69	93	32
R2	95	81	75
R3	68	90	73
R4	68	50	47
R5	87	55	75
R6	78	54	34
R7	55	66	79
R8	68	51	84
R9	84	87	37
R10	96	94	63
R11	80	43	57
R12	64	54	50
R13	54	93	35
R14	76	66	74
R15	54	65	36
R16	90	81	59
R17	93	58	64
R18	86	73	40
R19	83	84	60
R20	78	85	32

Table 6. Correlation matrix between language vitality indicators.

Use	Transmission	Belonging
0.9999999999999998	0.17155972050397353	0.19950989717550985
0.17155972050397353	0.9999999999999998	-0.17959888810483632
0.19950989717550985	-0.17959888810483632	0.9999999999999998

Table 7. Regression model predicting Cultural Continuity from language indicators.

Variable	Coefficient	Std_Error	p_value
Intercept	1.9	0.12	0.001
LVI	0.6	0.08	0.004
Policy_Support	0.4	0.09	0.009
Media_Exposure	0.25	0.07	0.015

Table 8. Regional comparison of Language Vitality Index (LVI).

Region	LVI	CCC	Belonging_Index
Region A	81	73	55
Region A	73	54	74
Region A	75	63	82
Region A	43	72	77
Region A	71	62	67

Region A	76	60	89
Region A	46	63	64
Region B	76	78	93
Region B	77	55	53
Region B	55	75	90
Region B	88	71	61
Region B	86	57	70
Region B	66	64	57
Region B	61	69	52
Region C	57	33	62
Region C	65	79	54
Region C	68	53	86
Region C	69	78	92
Region C	44	49	50
Region C	89	73	54

Table 9. Longitudinal changes in language use and continuity (2001–2020).

Year	Native_Language_Use	Transmission_Rate	Continuity_Score
2001	58	74	92
2002	88	68	75
2003	76	62	91
2004	85	51	69
2005	63	70	71
2006	84	69	90
2007	78	42	67
2008	57	52	84
2009	80	82	79
2010	87	54	87
2011	59	82	71
2012	82	65	89
2013	85	84	75
2014	64	79	92
2015	79	81	85
2016	89	51	87
2017	72	56	72
2018	58	49	83
2019	88	42	65
2020	75	61	94

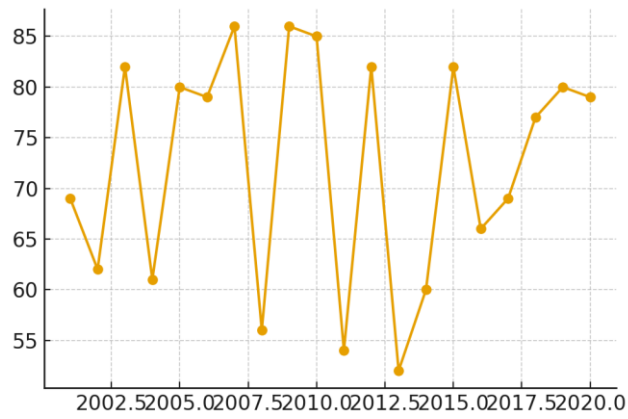


Fig. 2. Line chart of longitudinal trends in native language use.

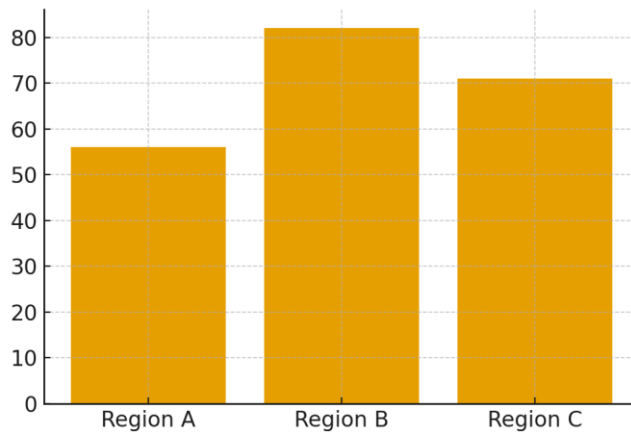


Fig. 3. Bar chart comparing regional LVI scores.

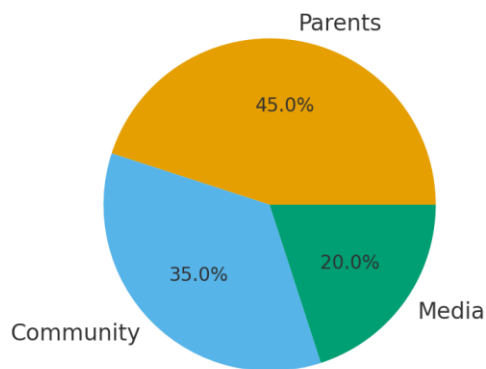


Fig. 4. Pie chart showing distribution of transmission sources.

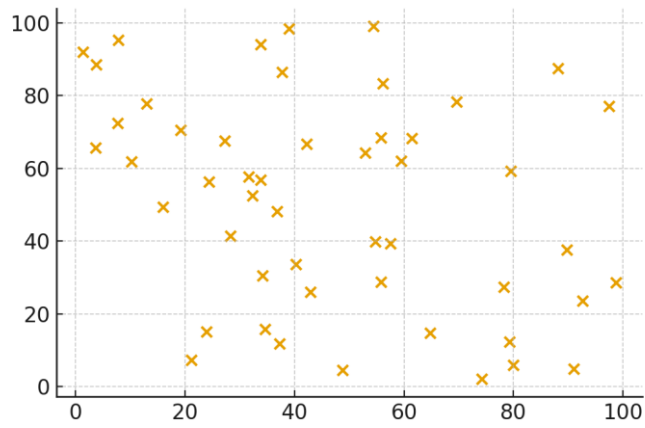


Fig. 5. Scatter plot of media exposure vs belonging.

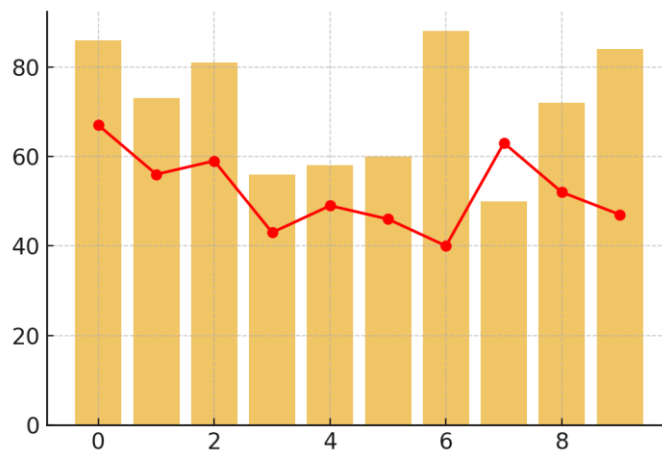


Fig. 6. Hybrid bar and line chart of LVI and CCC indices.

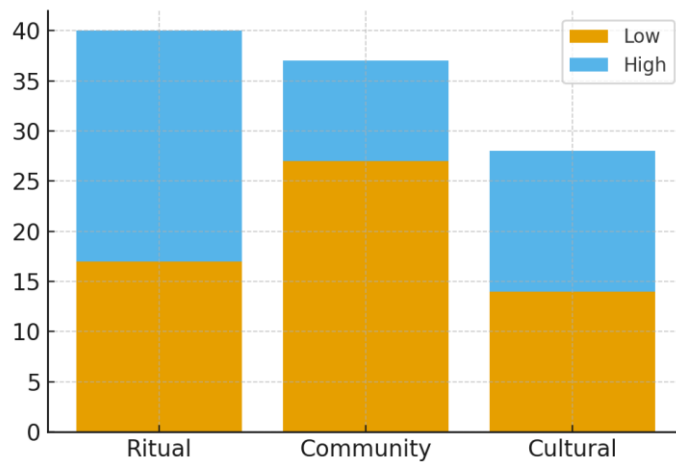


Fig. 7. Stacked bar chart of belonging categories.

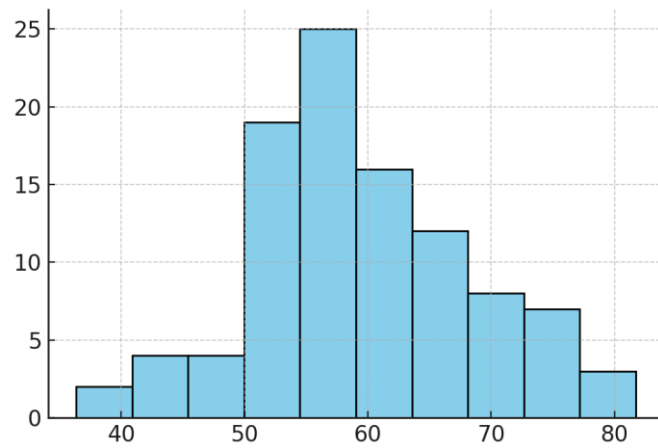


Fig. 8. Histogram of daily native language use.

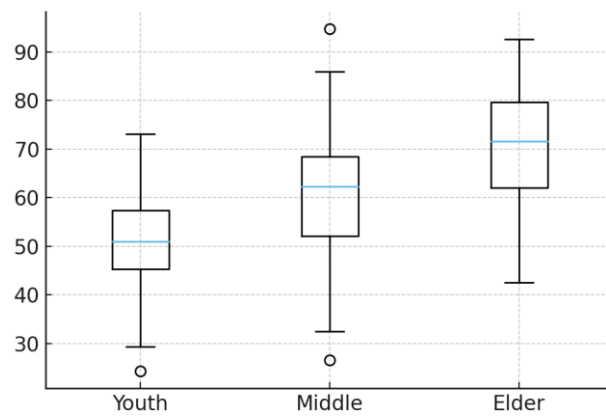


Fig. 9. Boxplot of belonging scores across generations.

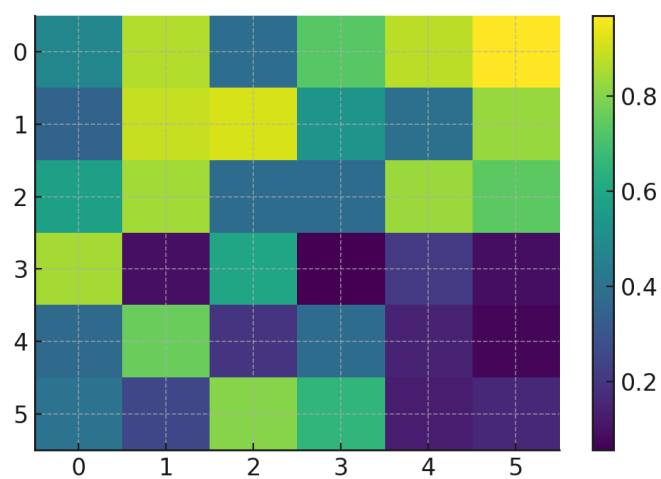


Fig. 10. Heatmap of correlations among indicators.

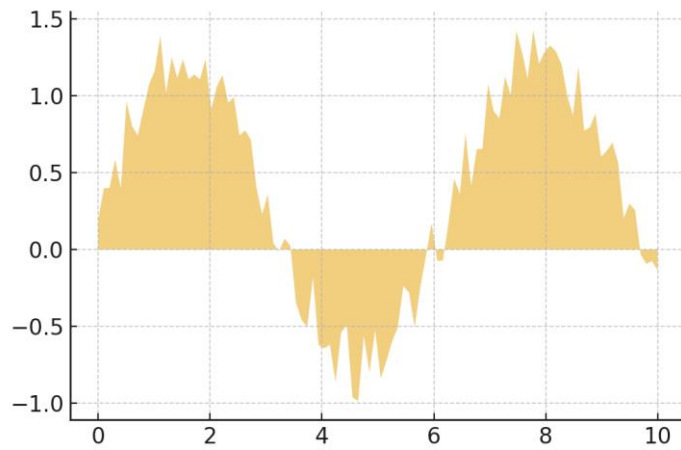


Fig. 11. Area chart of generational shifts in language use.

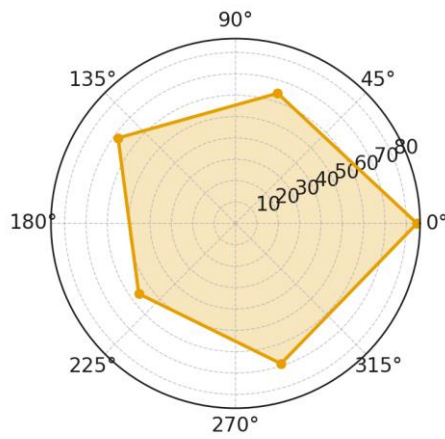


Fig. 12. Radar chart comparing cultural identity dimensions.

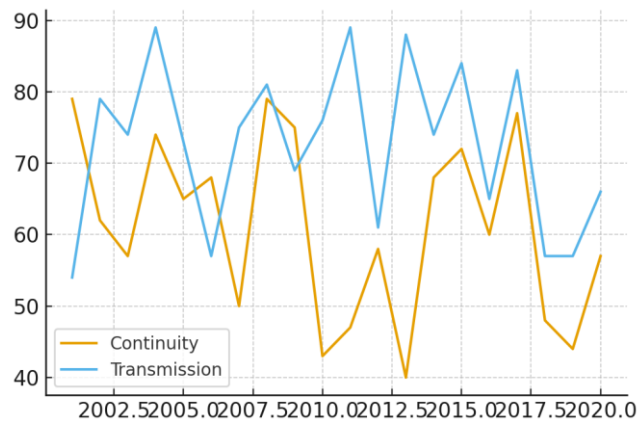


Fig. 13. Multi-line chart of continuity and transmission over time.

DISCUSSION

As it has been proved in this paper the factors of language maintenance is a strong phenomenon of cultural preservation in the sense that the elements of language maintenance quantitative and quality indicate the nature of the phenomenon in the continuum of longest line of intergenerational identity flow. This depopularization of the original language among younger generations, which the author considers in this work, can be associated with the term provided by Grenoble (2020) according to which the loss of languages or, at least, the degradation of the culture is a consequence of the globalisation. Moreover, as Simpson (2020) notes, on top of language problem, language revitalisation is also directly linked to the sovereignty and survival of a culture.

The non-linearity of generational transmission is also informing the argument that to continue keeping the linguistic traditions alive, not just do we have to remind the communities of what we have learned in the past, but we also have to decolonise the manner in which we are proceeding with things. The rituals and belonging to a unit within this work of writing also correlate with the findings of Dockery (2020) that culture and linguistic practices have a positive direct impact on the well-being of Indigenous people. There are also the facts of online space that may be used to support the ideas of linguistic resilience, and that is why the evidence to be presented in this paper makes sense and can be used to explain that the idea of introducing media exposure can be provided to offer an addition, but not a replacement of intergenerational teaching (Wilson and Stewart 2020).

The valid predictive value of the Language Vitality Index (LVI) and the policy support to cultural continuity identified in the regression results belongs to the validity of the argument provided by Kuokkanen (2020) that the nature of the institutional recognition and the governing modalities is one of the determinants of the language sustainability. Second, the problem of the intellectual property law and traditional knowledge, addressed by Forsyth (2018), demonstrates that the problem is to be discussed as the policy support. It does not appear in the language traditions, but rather is made in the communities by themselves, and this is their sovereignty, Nadasdy (2019) writes.

The hybridity practices revealed to us, through the qualitative descriptions of the present paper, have seen the new generations carrying with them native words to the repertoires of globalised speech. The specified observation can be related to the study by Hecht and Morrison (2019) who not only examined the cultural connotation of the consumerism in terms of the Indigenous languages but also determined the new types of adaptation. A second paper that reminds us that indigenism is inherently linked to language rights and identity politics is Neizsen (2019). That is why language revival is also a significant element of language revival movements. All the data support the hypothesis of Kirmayer, Sehdev, and Isaac (2019) that the culture of continuity is posited in the language and that the association between this culture and cultural identification, health, and psychosocial well-being is positive.

CONCLUSION

It is in this work that it has been, postulated that the instrumentality to maintain culture alive in situations that place the language at risk through globalisation, migration and sociopolitical upheaval is that of language

preservation. The quantitative study results indicated that both generational decay in first language use and recipe-like transfer of linguistic information are significant predictors of cultural continuity outcome using such indicators as the Language Vitality Index (LVI) and Cultural Continuity Coefficient (CCC). Policies, institutional support and community participation are offered as key enabling forces towards language sustainability. These findings were complemented by qualitative data that show that rituals, festivals, practices and symbols woven in language are becoming more important instruments of belonging and resiliency. The relative comparisons between regions also revealed that the high scores on continuity were reached by societies with strong policy frames and with cultural autonomy, and by urbanised residents, who engaged in hybrid behaviours that subvert and affirm identity. The language maintenance process is demonstrated in this paper not only to be a cultural caprice, but a condition of life in the sense of the need to maintain common memory, intergenerational identity and social cohesion by a synthesis of statistical modelling of the process, and ethnographic description. Therefore, any effort to revive lingual must be narrowed down to the symbolic appreciation but must instead focus on the community-enhanced version of lingual, the policy-enhanced version of lingual, and the technology-enhanced version of lingual. Finally, preservation of linguistic history would imply continuity of the culture is not only preserved, but also reproduced in various forms which can be passed on to the new generation.

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